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THE MOTHER's Legacy TO HER UNBORN CHILD.

LONDON:

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The Approbation.

OUR Laws disable those that are under *Covert-baron*, from disposing by Will and Testament any Temporal Estate. But no Law prohibiteth any Possessor of moral and spiritual Riches, to impart them unto others, either in Life, by communicating; or in

Death, by bequeathing. The Reaſon is, becauſe corruptible Riches, even to thoſe who have Capacity of alienating them, bring only a civil Propriety, but no moral and vertuous Influence for the well-diſpenſing, or beſtowing them: Whereas Vertue and Grace have Power, beyond all Impeachment of Sex, or other Debility, to enable and inſtruct the Poſſeſſor to employ the ſame unqueſtionably for the inward enriching of others.

This

This truly rich Bequeather, taking that Care for the Providing an everlasting Portion for her hoped Issue, which too many Parents bend wholly upon earthly Inheritance, by her Death already hath given unto her Testament that Life and Strength whereof the Scripture speaketh, *A Testament is of Force after Death*: Now remained the other Validity and Privilege of a Testament, that it be enacted in perpetual and inviolable *Record*. Which in this was necessary, not so much for

the Security of the chief and immediate Legatee, as for the Benefit of all thoſe, who, by the common Kindred of Chriſtianity, may claim their Portion in this Legacy left *for pious Uſes*; whereout, whoſoever taketh, yet leaveth no whit the leſs for others in remainder.

Wherefore, upon the very firſt View, I willingly not only ſubſcribed my *Approbat* for the Regiſtring this *Will* among the moſt publick Monuments, (the rather worthy

thy, becauſe proceeding from the weaker Sex) but alſo, as bound to do right unto known Virtue, undertook the Care of the Publication thereof, my ſelf having heretofore been no ſtranger to the Teſtatrix's Education and eminent Virtues, whereof I here beheld Reflexion clear enough, though perhaps not ſo particularly evident to thoſe that take knowledge of them only by this Abſtract.

In her zealous Affection to the holy Miniſtry,

thereto dedicating (if by Sex capable) her yet ſcarce budding Firſt-fruits, I ſaw the Lineaments of her own Parentage: She being the only Off-ſpring derived from a Reverend Grandfather, Doctor *Chaderton*, ſometime Maſter of *Queen's-College* in *Cambridge*, and publick *Profeſſor* of *Divinity* in that *Univerſity*, afterward Lord *Biſhop*, firſt of *Cheſter*, and thence of *Lincoln*: By and under whom, ſhe was from her tender Years carefully nurtured, as in thoſe Accompliſhments of Know-

ledge

ledge in Languages, Hiſtory, and ſome Arts, ſo principally in the Studies of Piety. And thus *having from a Child known the holy Scriptures, which made her wiſe unto Salvation through Faith in Chriſt*; how well ſhe *continued in thoſe things which ſhe had learned*, appeareth, as otherwiſe to thoſe that knew her, ſo here to all, by the frequent and pertinent Application of them in theſe Inſtructions.

In the Proſecution of the Duty of Obedience

unto Parents, I view the deep Impreſſion, long ſince, when ſhe was not above ſix Years old, made in her Mind by the laſt Words of her own Mother, charging her upon her Bleſſing, to ſhew all Obedience and Reverence to her Father, (Sir *Richard Brooke*,) and to her Reverend Grandfather.

In the whole Courſe of her Pen, I obſerve her Piety and Humility: theſe her Lines ſcarce ſhewing one ſpark of the elementary Fire of her ſecular Learning: this her Can-

Candle being rather lighted from the Lamp of the Sanctuary.

In her Commiſſion of the Office of an *Overſeer* to her Husband, what Eyes cannot behold the Flames of her true and unſpotted Love toward him, who enjoyed her about the Space of ſix Years and an half, being all that while both an impartial Witneſs of her Vertues, and an happy Partner of thoſe Bleſſings, both tranſitory and ſpiri-

ſpiritual, wherewith ſhe was endowed.

Beſide the Domeſtick Cares pertaining to a Wife, the former Part of thoſe Years were employed by her in the Studies of Morality and Hiſtory, the better by the Help of foreign Languages, not without a Taſte and Faculty in Poetry: Wherein ſome Eſſay ſhe hath left, ingenious, but chaſte and modeſt, like the Author. Of all which Knowledge ſhe was very ſparing in her Diſcourſes.

courſes, as poſſeſſing it rather to hide, than to boaſt of.

Among thoſe her Eminencies, deſerving our Memory, was her own moſt ready Memory, enabling her, upon the firſt Rehearſal, to repeat above forty Lines in *Engliſh* or *Latin*: A Gift the more happy by her imployment of it, in carrying away an entire Sermon, ſo that ſhe could (almoſt following the ſteps of the Words or Phraſe) write it down in her Chamber.

The

The latter Years of her Life ſhe addicted to no other Studies than Divinity, whereof ſome imperfect Notes remain, but principally this ſmall Treatiſe, found in her Desk unfiniſhed, by reaſon either of ſome Troubles befalling her above a Month before her End, or of Prevention by miſreckoning the Time of her going with this her firſt (now alſo laſt) Child; which Treatiſe, intended for her Child, ſhe ſo leaving, recommended

mended the ſame to her Husband by her Letter to him, written and ſubſcribed by her own Hand, as hereafter followeth.

The many Bleſſings ſhe enjoyed, were not without ſome ſeaſoning of Afflictions, which, by the good Uſe ſhe made of them, bred in her a conſtant Temper of Patience, and more than womanly Fortitude: eſpecially in her latter Time, when as the Courſe of her Life was a perpetual Meditation of

of Death, amounting almoſt to a prophetical Senſe of her Diſſolution, even then when ſhe had not finiſhed the Twenty ſeventh Year of her Age, nor was oppreſſed by any Diſeaſe, or Danger, other than the common Lot of Child birth, within ſome Months approaching. Accordingly, when ſhe firſt felt her ſelf quick with Child (as then Travailing with Death it ſelf) ſhe ſecretly took order for the Buying a new winding Sheet: Thus preparing and conſecra-

ting

ting her ſelf to him, who reſted in *a new Sepulchre wherein was never Man yet laid.* And about that Time, undauntedly looking Death in the Face, privately in her Cloſet between God and her, ſhe wrote theſe pious Meditations, whereof her ſelf ſtrangely ſpeaketh to her own Bowels in this manner: *It may ſeem ſtrange to thee, to receive theſe Lines from a Mother, that died when thou wert born.*

October

October 12. 1622. in *Cambridgeſhire*, ſhe was made the Mother of a Daughter, whom, ſhortly after, being baptized and brought unto her, ſhe bleſſed, and gave God thanks that her ſelf had lived to ſee it a Chriſtian: And then inſtantly called for her Winding-ſheet to be brought forth and laid upon her.

So having, about nine Days, patiently born a violent Fever, and giving a comfortable Teſtimony

ſtimony of her godly Reſolution, ſhe ended her Prayers, Speech, and Life together, rendring her Soul into the Hand of her Redeemer, and leaving behind her unto the World, the ſweet Perfume of a good Name; and to her only Child, (beſides a competent Inheritance) this *Manual*, being a deputed Mother for Inſtruction, and for Solace, a Twin-like Siſter, iſſuing from the ſame Parent, and ſeeing the Light about the ſame Time.

Which

Which Compoſure, becauſe it cometh forth imperfect from the Pen, doth the more expect to be ſupplied and made up by Practice and Execution.

Sic approbavit,

Tho. Goad.

TO MY

TRULY LOVING,

And most dearly loved

HUSBAND,

Tourell Jocelin.

MINE own dear Love, I no sooner conceived an hope that

that I ſhould be made a Mother by thee, but with it entred the Conſideration of a Mother's Duty, and ſhortly after followed the Apprehenſion of Danger that might prevent me from executing that Care I ſo exceedingly deſired, I mean, in the religious Training of our Child. And in truth, Death appearing in this ſhape, was doubly

bly terrible unto me. *First*, in respect of the Painfulness of that kind of Death; and next, of the Loss my little one should have in wanting me.

But, I thank God, these Fears were cured with the Remembrance that, *All things work together for good to them that love GOD*, and a certain Assurance that he will give me Patience

ence according to my Pain.

Yet ſtill I thought there was ſome good Office I might do for my Child, more than only to bring it forth, (though it ſhould pleaſe God to take me) when I conſidered our Frailty, our apt Inclination to Sin, the Devil's Subtilty, and the World's Deceitfulneſs; againſt theſe, how much

much desired I to admonish it? But still it came into my Mind, that Death might deprive me of Time, if I should neglect the present. I knew not what to do: I thought of Writing; but then mine own Weakness appeared so manifestly, that I was ashamed, and durst not undertake it. But when I could find no other Means to expres my

motherly Zeal, I encouraged my self with these Reasons.

First, That I wrote to a Child; and tho' I were but a Woman, yet to a Child's Judgment, what I understand might serve for a Foundation to a better Learning.

Again, I considered it was to my own, and in private sort, and my love

love to my own, might excuse my Errors.

And, *Lastly*, but chiefly, I comforted my self, that my intent was good, and that I was well assured God is the Prosperer of good Purposes.

Thus resolved, I writ this ensuing Letter to our little one, to whom I could not find a fitter Hand to

convey it, than thine own which maist with Authority see the Performance of this my *little Legacy*, of which my Child is Executor.

And (dear Love) as thou must be the Overseer, for God's sake, when it shall fail in Duty to God, or to the World, let not thy indulgence wink at such folly, but severely correct it: And

that

that thy trouble may be little when it comes to Years, take the more Care when it is young; *First*, in providing it a Nurſe: O make choice, not ſo much for her Complexion, as for her mild and honeſt Diſpoſition: Likewiſe, if the Child be to remain long abroad after Weaning, as near as may be, chooſe a Houſe where it may not learn to

ſwear, or ſpeak ſcurrilous Words.

I know I may be thought too ſcrupulous in this; but I am ſure thou ſhalt find it a hard matter to break a Child of that it learns ſo young. It will be a great while, e're it be thought old enough to be beaten for evil Words; and by that time, it will be ſo perfect in Imperfections,

ons, that Blows will not mend it. And when ſome charitable Body reproves or corrects it for theſe Faults, let no Body pity it with the Loſs of the Mother.

Next, good ſweet Heart, keep it not from School, but let it learn betimes: If it be a Son, I doubt not but thou wilt dedicate it to the Lord, as his

Minister, if he will please of his Mercy to give him Grace and Capacity for that great Work. If it be a Daughter, I hope my Mother *Brook* (if thou desirest her) will take it among hers, and let them all learn one Lesson.

I desire her bringing up may be, learning the Bible, as my Sisters do, good Housewifry,

wifry, Writing, and good Works: Other Learning a Woman needs not; though I admire it in thoſe whom God hath bleſt with Diſcretion, yet I deſired not much in my own, having ſeen that ſometimes Women have greater Portions of Learning than Wiſdom, which is of no better Uſe to them, than a Main-ſail to a Fly-boat, which runs

it under Water. But where Learning and Wiſdom meet in a vertuouſly diſpoſed Woman, ſhe is the fitteſt Cloſet for all Goodneſs. She is like a well-balanced Ship, that may bear *all* her Sail. She is indeed,---I ſhould but ſhame my ſelf, if I ſhould go about to praiſe her more.

But, my Dear, tho' ſhe have all this in her, ſhe

she will hardly make a poor Man's Wife: Yet I leave it to thy Will. If thou desirest a learned Daughter, I pray God give her a wise and religious Heart, that she may use it to his Glory, thy Comfort, and her own Salvation.

But howsoever thou disposest of her Education, I pray thee, labour by all Means to teach

teach her true Humility: though I much desire it may be as humble, if it be a Son, as a Daughter; yet in a Daughter, I more fear that Vice; Pride being now rather accounted a Virtue in our Sex worthy of Praise, than a Vice fit for Reproof.

Many Parents read Lectures of it to their Children, how neceſſa-

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ry it is, and they have Principles that muſt not be diſputed againſt. As, firſt, look how much you eſteem your ſelf, others will eſteem of you. Again, What you give to others, you derogate from your ſelf. And many more of theſe kinds. I have heard Men, accounted wiſe, that have maintained this kind of Pride, under the Name of Generous, know-

ing,

ing, or underſtanding themſelves. But I am ſure that he that truly knows himſelf, ſhall know ſo much evil by himſelf, that he ſhall have ſmall Reaſon to think himſelf better than another Man.

Deareſt, I am ſo fearful to bring thee a proud, high-minded Child, that, though I know thy Care will need no ſpur, yet I can-

cannot but desire thee to double thy Watchfulness over this Vice; it is such a crafty insinuating Devil, it will enter little Children in the Likeness of Wit, with which their Parents are delighted, and that is sweet Nourishment to it.

I pray thee, dear Heart, delight not to have a bold Child: Modesty and Humility

lity are the sweetest Groundworks of all Virtue. Let not thy Servants give it any other Title than the Christian Name, till it have Discretion to understand how to respect others.

And, I pray thee, be not profuse in the Expence of Clothes upon it. Methinks it is a vain Delight in Parents, to bestow that cost

coſt upon one Child, which would ſerve two or three. If they have not Children enow of their own to employ ſo much Coſt upon, *Pauper ubique jacet*; There wants not Poor at every Door.

Thus, Dear, thou ſeeſt my Belief; if thou canſt teach thy little one Humility, it muſt needs make thee a glad Father.

Bar,

But, I know, thou wondereſt by this time, what the Cauſe ſhould be that we two, continually unclaſping our Hearts one to the other, I ſhould reſerve this to Writing. When thou thinkeſt thus, Dear, remember how grievous it was to thee but to hear me ſay, I may die, and thou wilt confeſs this would have been an unpleaſant

Diſ-

Discourse to thee; and thou knowest I never durst displease thee willingly, so much I love thee. All I now desire is, that the Unexpectedness of it make it not more grievous unto thee. But I know thou art a Christian, and therefore will not doubt of thy Patience.

And though I thus write to thee, as heartily desiring to be religiously

glorioſly prepared to die; yet, my Dear, I deſpair not of Life, nay, I hope, and daily pray for it, if ſo God will be pleaſed.

Nor ſhall I think this Labour loſt, tho' I do live: For I will make it my own Looking-glaſs, wherein to ſee when I am too ſevere, when too remiſs, and in my Child's Fault,

Fair, through this Glass, to discern mine own Errors. And, I hope, God will so give me his Grace, that I shall more skilfully act, than apprehend a Mother's Duty.

My Dear, thou knoweſt me ſo well, I ſhall not need to tell thee, I have written honeſt Thoughts in a diſ-

disordered Fashion, not observing Method. For thou knowest how short I am of Learning and natural Endowments, to take such a Course in Writing. Or if that strong Affection of thine have hid my Weakness from thy Sight, I now profess seriously my own ignorance: and tho I did not, this following

lowing *Treatise* would discover it: But I send it only to the Eyes of a most loving Husband, and of a Child exceedingly beloved; to whom, I hope, it will not be altogether unprofitable.

Thus humbly desiring God to give thee all Comfort in this Life, and Happiness

pineſs in the Life to come, I leave thee and thine to his moſt gracious Protection.

Thine inviolable,

Eliz. Jocelin.

THE MOTHER's Legacy, &c.

HAving long, often and earneſtly deſired of GOD, that I might be a Mother to one of his Children, and the time now drawing on, which, I hope, he hath appointed to give thee unto

me: It drew me into a Conſideration, both wherefore I ſo earneſtly deſired thee, and (having found that the true Cauſe was to make thee Happy) how I might compaſs this Happineſs for thee.

I knew it conſiſted not in Honour, Wealth, ſtrength of Body or Friends (though all theſe are great Bleſſings,) therefore it had been a weak requeſt to deſire thee only for an Heir to my Fortune. No, I never aimed at ſo poor an Inheritance for thee, as the whole World: Neither would I have begged of God ſo much Pain, as I know I muſt endure, to have thee poſſeſt only of earthly

earthly Riches, in reſpect whereof, to Day thou may'ſt be a great Man, to Morrow a poor Beggar. Nor did an hope to dandle thy Infancy move me to deſire thee. For I know all the Delight a Parent can take in a Child, is Honey mingled with Gall.

But the true Reaſon that I have ſo often kneeled to God for thee is, that thou mighteſt be an *Inheritor* of the *Kingdom* of *Heaven*. To which end, I humbly beſeech Almighty God thou may'ſt bend all thy Actions, and (if it be his bleſſed Will) give thee ſo plentiful a Meaſure of his Grace, that thou may'ſt ſerve him *as his Miniſter*, if he make thee a Man. C 2 It

It is true, that this Age holds it a moſt contemptible Office, fit only for poor Mens Children, younger Brothers, and ſuch as have no other Means to live. But for God's ſake, be not diſcouraged with theſe vain Speeches; but fortifie your ſelf with remembring of how great Worth the *Winning* of *one Soul* is in God's Sight, and you ſhall quickly find how great a Place it is to be a *Prieſt* unto the Living God. If it will pleaſe him to move your Heart with his Holy Spirit, it will glow and burn with zeal to do him Service. *The Lord open thy Lips, that thy Mouth may ſhew forth his Praiſe.*

If

If I had skill to write, I would write all I apprehend of the happy Estate of true labouring Ministers: But I may plainly say, that of all Men, they, by their Calling, are the most truly Happy. They are familiar with God, they labour in his Vineyard, and they are so beloved of him, that he gives them Abundance of Knowledge. Oh! be one of them; let not the Scorn of Evil Men hinder thee. Look how God hath provided for thee sufficient Means; thou needest not hinder thy Study to look out for a Livelihood, as the *Israelites* hindred their Work to look for Straw: If thou beest not content

with this, thou wilt not be with more. God deliver thee from Covetouſneſs.

I deſire thee, that though thou takeſt a ſpiritual Calling, thou wilt not ſeek after the Livings of the Church, nor Promotions, though I honour them, as I have great Cauſe; but I would have thee ſo truly an *humble* and *zealous Miniſter*, that thy *only End* ſhould be, to do God ſervice, without deſire of any thing to thy ſelf, ſave the Kingdom of Heaven. Yet as I would not have thee ſeek theſe things, ſo I would have thee as careful not to neglect God's Bleſſings, but with all Thankfulneſs to re-

receive what he beſtows, and to be a careful Steward, diſtributing it to thoſe that have need.

I could not chuſe but manifeſt this Deſire in Writing, leſt it ſhould pleaſe God to deprive me of Time to ſpeak.

And if thou beeſt a Daughter, thou may'ſt perhaps think I have loſt my Labour; but read on, and thou ſhalt ſee my Love and Care of thee, and thy Salvation, is as great, as if thou wert a Son, and my Fear greater.

It may, peradventure, when thou comeſt to ſome Diſcretion, appear ſtrange to thee to receive theſe Lines from a Mother that died

when thou wert born; but when thou seest Men purchase Land, and store up Treasure for their unborn Babes, wonder not at me that I am careful for thy Salvation, being such an eternal Portion: and not knowing whether I shall live to instruct thee when thou art born, let me not be blamed though I write to thee before. Who would not condemn me, if I should be careless of thy Body while it is within me? Sure a far greater Care belongs to thy Soul; to both these Cares I will apply my self so long as I live.

Again, I may perhaps be wondred at for writing in this kind, considering there

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are so many excellent Books, whose least Note is worth all my Meditations. I confess it, and thus excuse my self: I write not to the World, but to mine own Child, who, it may be, will more Profit by a few weak Instructions coming from a dead Mother (who cannot every Day praise or reprove it as it deserves,) than by far better from Persons much more learned. These things considered, neither the true Knowledge of mine own Weakness, nor the Fear that this may come to the World's Eye, and bring scorn upon my Grave, can stay my Hand from expressing how much I covet thy Salvation.

Therefore, dear Child, read here my Love; and if God take me from thee, be obedient to these Instructions, as thou oughtest to be unto me; I have learnt them out of God's Word; I beseech him, that they may be profitable to thee.

I.

The first Charge I give thee, I learned of *Solomon*, Eccles. xii. 1. *Remember thy Creator in the Days of thy Youth.* It is an excellent Beginning, and a fit Lesson for a Child. Look with what the Vessel is first seasoned, it retains the Taste: And if thou beginnest to remember to serve GOD when thou art young,

young, before the World, the Flesh, and the Devil, take hold on thee, God will love thee, and send his holy Spirit to take Possession of thee, who shall resist those Enemies, and not suffer them to hurt thee.

To move thy Heart to remember thy Creator betimes, meditate upon the Benefits thou continually receivest: *First*, How he created thee when thou wert nothing, redeemed thee being worse than nothing, and now, of meer Grace, he hath given thee his holy Spirit, sanctifying thee to an eternal Kingdom. Thou canst not possibly understand how great these Mercies are, but straight

ſtraight thy Soul muſt cry, What ſhall I do for ſo gracious a God? All the Powers of my Soul and Body will I give to his Service, my firſt Thoughts will I dedicate to him; like *Abel's* Sacrifice, I will preſent to him the firſt Fruits of my Youth. In the Strength of my Age, I will fall down before him; and if I live to old Age, that Weakneſs will not let my Knees bow, nor my Hands be lifted up, yet ſhall my Heart meditate on his Goodneſs Night and Day, and my Tongue ſhall be always telling of his marvellous Works.

When thou haſt thus remembred the infinite Mer-

Cies

cies of God, it behoves thee to settle thy self to a constant Service of him, to order thy Thoughts, Words and Actions to his Glory, and to Covenant with thy self that thou wilt not break thy Promises to God. That thou may'st the more easily perform these Duties, mark, I pray thee, these following Rules for ordering thy Life, and God will bless thee, and all thy good Endeavours.

II.

At thy first waking in the Morning, be careful of thy self, that thou harbour in thy Mind no vain or unprofitable, but especially no ungodly

godly Fancy, to hinder thy Morning Sacrifice, but immediately frame thy self to meditate on the Mercies of God, the Maliciousness of the Devil, and thine own Weakness.

Thine own Weakness is apparent to thee: For even but now thine Eyes were closed, thou couldst not see to defend thy self, thy Strength was gone, so that thou wert not able to resist the weakest Creature; a Gnat or a Flea might glut themselves with thy Blood.

The Devil's Malice is as easily perceived: For even now he lies lurking ready to catch every good Motion from

from thy Heart, ſuggeſting things more delightful to thy fancy, and perſwading thee to defer thy ſervice of God, though but for a little while.

But be warned and armed againſt his Temptations; for be aſſured, if thy Heart yield to neglect praying to God but one half Hour, when that time comes, thou ſhalt find thy ſelf far more unapt, and thy Heart more dull to pray, than before: Whereas if thou diſpoſeſt thy ſelf to pray, tho' thou beeſt heavy and unchearful in it, yet God, who ſearches the Heart, and ſees thy deſire to pray, though thou canſt not, will enlighten thee, and prepare thy

thy Heart against the next time, that thou shalt find Comfort. Therefore, take heed the Devil deceive you not; for you see his Malice is not small, that seeks to cousen you of all Happiness, present and to come: For be assured, you can take no true joy in earthly Pleasures, any longer than you seek after heavenly.

Having thus discerned the infinite Malice of the Devil, and your own exceeding Weakness; how do you think you were preserved from his Snares while you slept? Or do you think he only besets you when you are awake? No, be not deceived, he is not so fair an

Enemy:

Enemy: His hate is such to you, that if he could, he would tear your Body, and drag your Soul to Hell while you slept. Alas, all this he might have done, your Strength was small to resist him. Now you must needs confess who it is that is only able to preserve you, that it is God, and that it is his Mercy, not your desert, that you are preserved: and gather to your self a strong Resolution, with all your Force to serve him all the Day, and to resist all the Temptations of the Devil.

Then being thorowly awake, (for sure God likes not sleeping Prayer) begin to give God thanks, and to desire the Continuance of his Mercy

Mercy towards thee in theſe Words, till thou canſt find ſuch as may better expreſs thine own Soul.

" O Eternal God, gracious from the Beginning, " and merciful to the End " of the World, I give thee " humble Thanks, that, according to thine abundant Goodneſs, thou haſt " been graciouſly pleaſed to " defend me this Night " from all dangers that " might have happened unto me. I beſeech Thee, " continue this thy favourable Goodneſs toward " me, and ſo grant me " thy Grace, that in all my " Thoughts, Words, and " Actions, I may ſeek thy " Glory,

" Glory, and evermore ſo
" live in thy Fear, that I
" may die in thy Favour,
" for thy Son my only Sa-
" viour's ſake. *Amen.*

III.

Having thus invited God into your Soul, take heed you offend not againſt ſo great and glorious a Gueſt: Think, if thou ſeeſt a Superiour entertained with ſuch Obſervance of the Maſter, ſuch Diligence in the Servants, ſuch a general Care that all things may give a Teſtimony of his Welcome, O think, ſinful Soul, what Care oughteſt thou to have, when the living God vouchſafes to dwell in Thee: Oh watch, Oh be wary. Do

not

not (my dear Child), Oh, do not wilfully offend him, for hardly are presumptuous Sins forgiven: But if out of Weakness thou offend against him, run straight before he can be gone; for he is merciful, and will stay a while after thou hast sinned, to expect thy Repentance: but if thou dost not make haste, then the Devil, who will not delay to seek thy Destruction, he will accuse thee, mocking thy impiety, and God will leave thee, being more offended at thy neglect, or rather contempt of his Mercy, than at thy first Offence.

Therefore run quickly, esteem no sin small; but what

what Member soever caused thee to offend him, bring it before him, and let it assist thee chiefly in thy Repentance. If thine Eyes teach thee Wantonness, Covetousness, or the like, let them pour forth Tears to purchase thee a Pardon. If thy Tongue have offended toward God or thy Neighbour, bring it with shame and sorrow to confess in Private, what it was not ashamed to glory of in Publick. Learn to be ashamed to commit sin; but being committed, hope not to hide it from God by any other Means, than by hearty Repentance: so indeed thou may'st win his Mercy to

to cover thy Transgression, and in his Son's Passion he will bury thine Offences, so as he will hide them from himself: But then thou must delay no time, go quickly, get thee alone, wear thy Knees, wring thy Hands, beat thy Breast, know as little Measure in thy Sorrow, as thou didst in thy Sin. The Lord will not despise a contrite Heart; and though he let thee kneel long, he will have Mercy at the last. Learn of *Jacob* to wrestle with GOD, and to cry with a fervent Spirit, I will not let thee go, unless thou bless me. Our Saviour saith, *The Kingdom of Heaven suffereth violence, and the Violent take it by force.*

IV.

IV.

Thus you see, it must be a diligent, not a slothful Courie, that must bring you to Heaven. Take heed therefore that you avoid all the Kinds of this Sin. Whatsoever you go about, do it with chearfulness. Be ashamed of Idleness, as thou art a Man; but tremble at it, as thou art a Christian. For be sure the Devil never is so happy in his Temptations, as when he employs them on a slothful Man, who cannot endure to take so much Pains as to resist him.

Solomon promises no other Patrimony to a Sluggard

gard but Poverty. God hates the Slothful: Witneſs the five fooliſh Virgins, and the unprofitable Servant, *Matt.* xxv. The one Chriſt would not know, the other is branded with two ſhameful Marks, *Evil* and *Slothful*, and his Talent taken from him. What more wretched Eſtate can there be in the World: Firſt, to be hated of God, as an idle Drone, not fit for his Service: Then, through extreme Poverty, to be contemned of all the World. Oh then, at no hand yield thy Youth to ſloth; but ſo ſoon as thou haſt made thy Prayer to God, prepare to riſe, and riſing ufe this Prayer.

" In

" In thy Name, O bleſ-
" ſed Saviour, I ariſe, who
" with the Father, and the
" holy Spirit, created me,
" and with thine own moſt
" precious Blood haſt re-
" deemed me. I beſeech
" thee, this Day to govern,
" keep, and bleſs me:
" Lead me forth in every
" good Way, therein direct
" and confirm me, and
" after this frail and mi-
" ſerable Life, bring me to
" that bleſſed Life which
" hath no end, for thy
" great Merit, and Mercies
" ſake. *Amen.*

V.

Thou art no ſooner broke out of the Arms of Sloth, but Pride ſteps in diligent-

ly, waiting to furnish thee with any vain Toy in thy Attire. And though I believe there are divers sorts of Pride more pestilent to the Soul than this of Apparel, yet this is dangerous enough, and, I am sure, betrays a Man's Folly more than any other. Is it not a monstrous thing, to see a Man, whom God hath created of an excellent Form, each Part answering the due Proportion of another, should, by a fantastical Habit, make himself so ugly, that one cannot find amongst all God's Creatures any thing like him? One Man, though not resembling another in Shape or Face, yet for his rational

Soul

Soul is like another: But these Fashionists have (I fear) changed their reasonable Souls for proud Souls without Reason: Could they else deform and transform themselves by these new fangled Fashions, and apish Behaviour? Cringing, shrugging, starting, and playing the Fantasticks every Way. So that they may truly say when they are Fashionable, that they are not like other Men: And I believe wise Men will not be sorry for it. For, who would be like them?

I desire thee, for God's sake, shun this Vanity, whether thou be Son or Daughter. If a Daughter, I con-

feſs thy Task is harder, becauſe thou art weaker, and thy Temptations to this Vice greater; for thou ſhalt ſee thoſe, whom perhaps thou ſhalt think leſs able, exalted far above thee in this kind, and it may be, thou wilt deſire to be like them, if not to outgoe them. But believe, and remember that I tell thee, the End of all theſe Vanities is bitter as Gall.

Oh, the Remembrance of miſpent Time, when thou ſhalt grow in Years, and have attained no other knowledge than to dreſs thy ſelf! When thou ſhalt ſee half, perhaps, all thy Time ſpent, and that of

all

all thou haſt ſowed, thou haſt nothing to reap but Repentance, late Repentance, how wilt thou grieve? How wilt thou accuſe one Folly for bringing in another? And in thy Memory caſt over the Cauſe of each Misfortune which hath befallen thee, till paſſing from one to another, at laſt thou findeſt thy corrupt Will to be the firſt Cauſe, and then thou wilt with Grief enough perceive, that if thou hadſt ſerved God, when thou ſervedſt thy fond Deſires, thou hadſt now had Peace of Heart. The God of Mercy give thee Grace to remember him in the Days of thy Youth.

Miſtake me not, nor give your ſelf leave to take too much liberty with ſaying, My Mother was too ſtrict. No, I am not, for I give you leave to follow modeſt Faſhions, but not to be a Beginner of Faſhions: Nor would I have you follow them till they are become general; ſo that in not doing as others do, you might appear more ſingular than wiſe: But, in one Word, this is all I deſire, that you will not ſet your Heart on ſuch Fooleries, and you ſhall ſee that this modeſt Carriage will win you Reputation and Love with the wiſe and virtuous Sort.

And once again, remember

ber how many Hours may'ſt thou give to God, which if thou ſpendeſt in theſe Vanities, thou ſhalt never be able to make account of. If thou doſt but endeavour to do well, God will accept the Will for the Deed; but if thou doſt wilfully ſpend the Morning of thy time in theſe Vanities, God will not be put off with ſuch Reckonings, but Puniſhments will follow, ſuch as I pray God thou may'ſt not pull upon thee.

Yet, alas, this is but one ſort of Pride, and ſo far from being accounted a Vice, that if the Time mends not before you come to Underſtanding, you will hear a well Dreſt Woman

(for that is the Style of Honour) more commended, than a wife, or honeſt, or religious Woman. And it may be, this may move you to follow their Idleneſs: But when you have any ſuch Deſire, draw your ſelf to conſider what manner of Perſons the Commended and Commenders are, and you ſhall find them all of one Badge, ſuch as being vain themſelves, applaud it in others.

But if you will deſire Praiſe, follow the Example of thoſe religious Women, whoſe virtuous Fame Time hath not power to raze out: As devout *Anna*, who ſerved the Lord with Faſting and

and Prayer, *Luk.* ii. Juſt *Elizabeth*, who ſerved God without Reproof: Religious *Eſther*, who taught her Maids to faſt and pray, *Eſth.* iv. 15. And the Chaſt *Suſanna*, whoſe Story, I hope, the Strickteſt will allow for a worthy Example.

I am ſo fearful that thou ſhouldſt fall into this Sin, that I could ſpend my little time of Life in Exhorting thee from it. I know it is the moſt dangerous, ſubtle Sin, that can ſteal the Heart of Man, it will alter Shapes as oft as the Cameleon doth Colours; it will fit it ſelf to all Diſpoſitions, and (which is moſt ſtrange) it will ſo diſguiſe

it ſelf, that he muſt be cunning who diſcerns it from Humility; nay, it may lye in thine own Heart, and if thou beeſt not a diligent Searcher of thy ſelf, thou ſhalt not know it: but if thou watch well, thou ſhalt diſcover it; for it hath one Property that cannot change, as the common People believe the Devil cannot alter the Shape of one Foot. It is true of Pride, that tho' it be changed into that Angel of Light, Humility, yet thou may'ſt know it by Self-love; if thou findeſt that within thee, be ſure Pride is not far off. For Humility will make thee ſeem vile in thine own Eyes, it will make thee ſee thine own Faults,

Faults, and confeſs them to be greater than other Mens, ſo that thou wilt reſpect every Man above thy ſelf. But the Rules of Self-conceit are juſt contrary, they ſtand on Tiptoes, reckoning up their Virtues, like the proud Phariſee, ſcorning to be like other Men.

Shun it for thy Soul's ſake; for if thou entertain it, it is ſuch a ſhameleſs Flatterer, that it will make thee believe thou art greater, wiſer, learneder than all the Company, when indeed, thou wilt prove thy ſelf the greateſt Fool of them, wearying them all with thy vain Talk.

Solomon ſaith, *Pride goeth be-*

before Deſtruction, Prov. xvi. 18. *And a high Mind before a Fall.* And our bleſſed Saviour, the true Pattern of Humility, exhorts us to *learn of him, that was lowly and meek in Heart*, Mat. xi. 29. And if we do ſo, he promiſes we ſhall find reſt unto our Souls. Neither want there *Curſes* and Threatnings, where Perſwaſions will not ſerve. *Whoſoever exalteth himſelf, ſhall be humbled*, Luk. xiv. 11. Read the holy Scriptures often and diligently, and Thou ſhalt find continual Threatnings againſt Pride, Puniſhment of Pride, and Warnings from Pride. Thou ſhalt find no Sin ſo heavily puniſhed as this:

It made Devils of Angels, a Beast of great *Nebuchadnezzar*, Dogs Meat of *Jezebel*, and I will conclude with a good Man's saying, If all the Sins reigning in the World were burnt to Ashes, even the Ashes of Pride would be able to reduce them all again.

I know, in fewer Words, there might much more have been said against this Sin, but I know not who will say so much to thee when I am gone. Therefore I desire thou may'st be taught these my Instructions when thou art young, that this foul Sin may be weeded out before it take deep Root in thy Heart. I will return now to my first Pur-

Purpose, which is, to set thee down one Day for a Pattern, how I would have thee spend all the Days of thy Life.

VI.

Therefore avoiding all manner of Pride, make thy self decently ready, which being done, retire to a Place alone, where humbling thy self upon thy Knees, again renew thy Prayers, humbly confessing, and earnestly desiring Forgiveness for all thy Sins.[a]

In

[a] The Author recommends Dr. *Smith*'s Morning and Evening Prayers; but since this was Written, many excellent Books of Prayers have been publish'd, as Dr. *Patrick*'s, Mr. *Jenks*'s, Mr. *Nelson*'s Practice of True Devotion, &c.

In advising you to a set Form of Prayer, I do not prohibit conceiv'd Prayer, but humbly beg of God to give you Grace to pray often out of your own Meditations, according to his Will.

But when it shall please God to call you to the Charge of a Family, I will not direct, but deliver my Opinion, that then a set Form of Prayer is most necessary: My Reason is, that your Servants being used to it, are always ready to go along with you in their Hearts Word for Word, as you pray; and continuance makes them to understand every Word, which must needs cause greater Devotion,

and

and give more Life to the Prayers.

VII.

When you have finished your private Prayer, be sure that you absent not your self from publick Prayer, if it be used in the House where you live; which ended, go and use any lawful Recreation, either for thy Profit or Pleasure, and from all these Exercises, reserve a Time to sit down to some good Study, but use that most that may make thee greatest, Divinity. It will make thee greater, richer, happier than the greatest Kingdom of the Earth, though thou couldst possess it. *If any Man serve*

ſerve me, ſaith Chriſt, *him will my Father honour.* If *Mordecai* were thought ſo highly honoured by *Ahaſuerus* for a little gay Trapping, what ſhall be done to him whom God will honour?

Therefore, if thou deſireſt Honour, ſerve the Lord, and thou art ſure of it. If Riches be thy Aim, St. *Paul* aſſures thee, that *Godlineſs is great Gain.* If thou covet Pleaſure, ſet *David*'s delight before thine Eyes, *I have had more delight in thy Teſtimonies, than in all manner of Riches*, Pſal. cxix. And in the xcii. Pſalm he ſaith, *Thou, Lord, haſt made me glad by thy Works.* In the

4th

4th Pſalm, *Thou haſt given me more Joy of Heart*, &c. And reading the xci. Pſalm, thou ſhalt ſee what manner of Bleſſings they are that God makes his Children merry withal. And when thou haſt once fixt thy Heart to this ſtudy, it will be ſo ſweet, that the more thou learneſt, the more thou wilt deſire; and the more thou deſireſt, the more God will love thee. Thou wilt ſtudy ſo well in Private, and practiſe it in all thy Actions publickly; thou wilt weigh thy Thoughts ſo even, that thy Words ſhall not be light; and a few Lines I will uſe to perſwade thee to be adviſed in thy Words.

VIII.

VIII.

Though it is as much to ſay, Remember thy Creator, when thou ſpeakeſt, as if I could uſe the Exhortations, and tell thee all the Perils that belong to Speech, yet ſo apt are we to forget God in our fooliſh Talk, that ſometimes we, by our Diſcourſe, would make Gods of our ſelves. Therefore it will not be amiſs to receive a few Inſtructions, though weak, from me, for ordering thy Speech.

The Morning I have dedicated to Meditation, Prayer, good Studies, and honeſt Recreation. The Noon-time is moſt uſed for Diſcourſe,

courſe, it being all a Man can do while he eats, and it is a Time wherein a Man ought to be careful of his Speech, having before him God's good Bleſſings to refreſh his Body, and honeſt Company to recreate his Mind, and therefore ought to be no way offenſive in his Speech either to God or good Men. But moſt eſpecially take heed, that neither heedleſneſs, nor earneſtneſs in thy Diſcourſe, cauſe thee to take God's holy Name in vain, but always ſpeak of him with Reverence and Underſtanding.

Next, let not thy Neighbour ſuffer in thy Speech, but be rather ſilent, than

ſpeak

ſpeak ill of any Man, though he deſerve it. And that thou may'ſt do thus, obſerve this Rule; Whenſoever thou heareſt one ill ſpoken of, before thou ſecond it, examine thine own Heart, and it is odds but thou may'ſt find in thy ſelf, either the ſame Fault, or a worſe than that he is accuſed for. So thou ſhalt be forced either to mend thy ſelf, or not to condemn him.

Alſo ſhun multiplicity of Words, and what thou ſpeakeſt, be ſure to underſtand fully; for it is a grating to the Ear, to hear a Man talk at random. If thou deſireſt to better thy ſelf, modeſtly ask a Queſti-

on

on of thoſe whom thou ſeeſt to have knowledge to reſolve thee; and be leſs aſhamed to confeſs thy ignorance, than by holding a fooliſh Argument, to betray it. And ever avoid that ſcornful Faſhion of queſtioning a Man, who thou knoweſt cannot make thee a ſatisfying Anſwer; neither make a Scorn of his Ignorance, for be aſſured, he knows ſomething that thou doſt not know.

If God have given thee a ready Wit, take heed thou abuſe it not. At no time maintain Arguments againſt the Truth, eſpecially in ſacred or moral Matters for it is hard to do it with-

without offending the God of Truth, and by it thou may'ſt harm thy weak Brother; but the greateſt harm will be thine own, when thou comeſt to give Account for thy idle Words.

In thy Mirth, ſhun ſuch jeſting as may make thee offenſive, Scoffing becomes not a Chriſtian. Prize not therefore the Froth of an idle Wit, before the Faith of a virtuous Friend.

And, I pray thee, as thou wouldeſt have Bleſſings multiplied upon thee, let no Speech paſs from thee that may grieve chaſt Ears. How hateful is obſcene Speech in rude People; but

but it makes one of genteel Birth odious to all honeſt Company. *Solomon* ſays, *A wiſe Man conceals Knowledge, but the Heart of a Fool publiſheth fooliſhneſs*, Prov. xii. 23. And, *He that keepeth his Mouth, keepeth his Life*, Prov. xiii. 3. And in Chap. xiv. 3. *The Lips of the Wiſe ſhall preſerve them.*

To conclude: Let thy Tongue and thine Heart go together, hate Diſſimulation and Lying, and God will love thee, which I humbly beg of him.

IX.

If thou keep thy Thoughts holy, and thy Words pure, I ſhall not need to fear, but all

all thy Actions will be honeſt. But my Fear (though thou knoweſt the Way,) thou ſhouldeſt yet go aſide, will not ſuffer my Counſel to leave thee alone, till thou come to thy Journey's End.

Firſt, then, Be careful, when thou art alone, that thou do nothing that thou wouldeſt not do if Men ſaw thee: Remember that God's Eye is always open, and thine own Conſcience will be witneſs enough againſt thee.

Next, Take care that no Action of thine be a ſcandal to thy Profeſſion, I mean, to the Profeſſion of the true Religion. This indeed is

as much as to ſay to thee, Eſchew Evil. For there is not the leaſt Sin thou canſt do, but the Enemies of Truth will be glad to ſay, Lo, this is one of them that profeſſes God with his Mouth, but ſee what his Life is. Therefore Chriſtians ought to be very careful and circumſpect, eſpecially thoſe whom God has ſet as Lights in his Church.

Whatſoever thou art about to do, examine it by God's Commandments: if it be agreeable to them, go on cheerfully; and though the End anſwer not thy hopes, never grieve nor grudge, but be glad that God's Will is performed, and let thy Truſt in him aſſure thee,

thee, that all things ſhall work together for the beſt to them that love GOD. And tho' it appear a Croſs, be aſſured it is a Bleſſing. Therefore make right uſe of it, examine thy ſelf what Sin thou haſt committed that may challenge that Puniſhment, repent of it, and beg of God to be reconciled unto thee, bearing thy Croſs with Patience, and doubt not, but he that deprived thee of thy Hope to try thee, will (if thou bear it well) give thee as great, or a greater Bleſſing than thou hopedſt for. But if thou ſhalt find that thy Attempts will not endure that Trial, break from them, and tell the Devil in plain Terms, thou

haſt a Light to diſcern his Snares by, and therefore ſcorneſt to be his Slave. For, believe me, my Child, if thou ſhalt out of any worldly reſpect do a diſhoneſt Act, it may be thou may'ſt thrive in it a while, but the End is miſerable. Oh! the Burthen of a wounded Conſcience who can bear?

If thou ſeeſt others thrive and grow great in ſuch Courſes, read the 73d Pſalm, there thou ſhalt ſee, *David* himſelf confeſſes, his Foot had well nigh ſlipt when he ſaw the Proſperity of the Wicked: He deſcribes all their Felicities; but at the laſt, when he went into the Sanctuary, he found what their

their End was, how they were ſet in ſlippery Places, *&c.* And then he cries; *Whom have I in Heaven but thee? And there is none upon Earth that I deſire beſides thee.* Alas, all their Labour is but to build a Paper Houſe upon the Sand, which, though it be never ſo glorious to look upon, a ſmall Tempeſt will ſhatter it. When if thou lay the Foundation of thy Happineſs upon Chriſt, the Rock of thy Salvation, and build it with zealous Service of him, according to Truth, then tho' the Floods beat againſt it, and huge Tempeſts threaten it, thou needeſt not fear, for thy Walls will ſtand faſt, and thy Foundations will ſecure thee.

It were enough to perſwade any Man to be honeſt, if he would conſider the Day of Affliction, and ſtore up the Comfort of a quiet Conſcience againſt it came: For only that diſtinguiſhes the patient *Job* from deſpairing *Cain*. *Cain* hideouſly cries out, his Puniſhment is greater than he can bear. *Job* ſighs forth, *Lo, though he ſlay me, yet will I truſt in him.* Indeed, till Affliction comes, the worſer ſort of Men appear to be the Happieſt, but then the Chaff is ſoon known from the Wheat: the good Man knows his Croſs is good for him, bears it patiently, and caſts his Care on Chriſt, his Heart knows

knows no repining, nor his Tongue other complaining, but, *ſhall I receive Good from God, and not Evil?*

On the contrary, when Affliction falls upon thoſe who have laid their Foundation on the Sand, alas, they have no Comfort, they are either aſhamed or beſotted, they cannot find God, nay, they will not ſeek him; but inſtead of ſeeking Counſel from him, they are not aſhamed (with forſaken *Saul*) to implore the Devil. What do they leſs, that ſeek after Witches for loſt Goods, Cure for themſelves, their Children, or Cattle? I hope there are but few of theſe; but I know, where God is

once forſaken, Man is apt to fall into the Depth of Sin. It is Grace, meer Grace, that preſerves God's Children from theſe dangerous Falls; of which Grace, I beſeech Almighty God to make us all Partakers.

And to conclude how I would have thee ſquare thine Actions; whatſoever thou doſt, remember that thou art in the Preſence of God, (who will expect an Account from thee) ſo thou wilt not dare to do evil; and thou wilt do well cheerfully, becauſe thou art ſure it pleaſes the Lord, who ſees thy Willingneſs, and will not leave thee unrewarded.

The

The Vices moſt reigning in theſe Times, I muſt particularly adviſe thee to ſhun. Firſt, *Swearing*; for God's ſake, *let your Communication be yea, yea, and nay, nay*; *for what is more* (ſaith Chriſt) *cometh of evil.* Keep not Company with a Swearer, leaſt Cuſtom make thee forget how great the Sin is, and ſo by little and little, thou mayſt thy ſelf get a Habit of it. Reprove it in thy Friend, if he will bear Reproof; but it is to no end to reprove a Scorner: *Rebuke not a Scorner, leſt he hate thee; but rebuke a wiſe Man, and he will love thee,* Prov. ix. 8.

Always keep a Watch before thine own Lips, and remember that thou needeſt not Swear if thou doſt not accuſtom thy ſelf to lie. For if thou uſeſt to tell Truths, thy Word will be as current as thy Oath. I hope thy Calling, (if God hath made thee a Man) will be of Authority to reprove this Vice in others, and not to delight in it thy ſelf. If thou beeſt a Daughter, remember thou art a Maid, and ſuch ought thy Modeſty to be, that thou ſhouldeſt ſcarce ſpeak, but when thou anſwereſt: Thou art young, ſpeak if need be, and yet ſcarcely when thou art twice asked, *Eccleſ.* xxxii. 7. Whatſoever

ſoever thou be, thou haſt a Calling, which thou muſt not diſhonour: Thou art a Chriſtian, and Chriſt commands thou ſhalt not ſwear at all, *Mat.* v. 34.

The next Vice, too too common in this Age, is *Drunkenneſs*, which is the High way to Hell; a Man may Travel in it from ſin to ſin, till the Devil ſhew him he can go no further; as a Traveller from Inn to Inn, till he come to his Journeys end. O think how filthy is that Sin that makes a Man a Beaſt all his Life, and a Devil at his Death. *Solomon* asks, *Who hath Wo? Who hath Sorrow? Who hath Contentions? Who hath Babbling?*

bling? Who hath Wounds without cauſe? Who hath redneſs of Eyes? And in the next Verſe anſwers: *They that tarry long at the Wine*; and to the end of the Chapter ſets forth the Miſeries occaſioned by this Vice, *Prov.* xxiii.

That thou may'ſt avoid this Sin, be careful in the Choice of thy Friends, for it is they that will betray thee to this Sin. Never make choice of a Drunkard for thy Companion, much leſs thy Friend. For we have too many Examples of thoſe, who have been ſlain by their Friends in a drunken Quarrel. And how

unfit

unfit is he to be a Friend, that when thou ſhalt have need of his Counſel, will have his Head, inſtead of Wiſdom, fill'd with Wine, and add rather Grief than Comfort to thy Neceſſities? And again, what Secret thou ſhalt truſt him with, thou may'ſt be ſure ſhall be vomited forth; and all thy Comfort muſt be, He did it unwillingly, when he knew not what he did. Thus thou ſeeſt, to be a Drunkard, is to be a Man unfit for God's Service, or good Mens Company. I beſeech God, give thee Grace to deteſt it.

Next, I muſt exhort thee from a Sin that I cannot name,

name, thou muſt ſearch thine own Heart for it. It is thy darling Sin, that which to enjoy, thou couldſt reſiſt all others, at leaſt thou think-eſt ſo. But do not harbour it, ſearch diligently for it in thine own Nature, and when thou haſt found it, caſt it headlong from thee, it is thy Soul's ſubtle Be-trayer, and all thy other Sins depend upon it. There is not ſo much danger in all the reſt that thou contendeſt with, as in this one, that thou art loth to call a Sin. Thy other Sins are like a re-bellious Multitude in a Com-mon-wealth, which wanting a Head, do little harm. This is their Head, cut it off, and thou ſhalt ſee all thy

thy other Sins diſperſed, as an Army of fearful Rebels, when they hear their great Leader's head hath kiſs'd the Block.

X.

When thou haſt ſpent the Day in religious and honeſt Exerciſes, in the Evening return again to ſome good Meditation or Study, which conclude with Prayer, commending thy ſelf to God, and ſo ſhalt thou joyfully go to thy Supper; which done, and the time of Reſt come, as thou beganneſt in the Morning, ſo ſhut up the Day with humble Thankſgiving for all the Benefits that Day received, hearty Repentance for all thy Sins committed,

mitted, naming and bewailing them. For thou knoweſt not if thou repenteſt not to Night, whether thou ſhalt live to repent to Morrow. And though thou wert ſure of it, yet the oftner thou makeſt Even thy Accounts with God, thy Sleeps will be the Sounder, and thou ſhalt awake with a Heart full of Joy, and ready to ſerve the Lord.

Laſtly, Commit thy ſelf, and all that is thine, to God, in zealous Prayer. So going to Bed, take thy Reſt, beginning and ending in him, who is both Firſt and Laſt. Thus ſpend the ſix Days thou haſt to Labour in, that thou may'ſt be ready to cele-

celebrate the Sabbath, to which there belongs another *Remember.*

XI.

Remember that thou keep holy the Sabbath Day. This Duty ſo often and earneſtly commanded by GOD himſelf in the Old-Teſtament, ſo confirmed to us in the New, by the Reſurrection of our Saviour, in Memory whereof it is called the *Lord's Day*, and perpetually celebrated by the Church; yet in theſe Days, as if we neither had part in the Creation, nor Redemption of the World, too many keep *no Sabbath*, or at the moſt, but a Shadow of a *Sabbath*. Where almoſt can we

we find one that will loſe a good Bargain rather than not make it on the Lord's-day? Or that will bridle his own Deſires, to ſanctifie that day?

Seeing therefore this Danger, in which thou may'ſt eaſily be entrapped by the Devil's ſubtilty, and following the Multitude: I cannot but with all my Power exhort thee, carefully to keep the Sabbath; to which end, I pray thee mark well the fourth Commandment: *Remember that thou keep holy the Sabbath Day, ſix Days ſhalt thou Labour, and do all that thou haſt to do, but the ſeventh Day is the Sabbath of the Lord thy God, in it thou ſhalt do no manner of Work, thou,*

thou, nor thy Son, nor thy Daughter, thy Man Servant, nor thy Maid Servant, nor thy Cattle, nor the Stranger that is within thy Gates: For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day, wherefore the Lord blessed the seventh Day, and hallowed it.

If thou wilt be prevailed with to the due Observation of this Day, as an obedient Servant, see how GOD commands, *Remember that thou keep holy the Sabbath Day:* If as a loving and dutiful Son, see how GOD perswades thee by Equity, grounded upon his own Bounty to thee: He hath given thee six

ſix Days to do thine own Works, and he requires but one of thee. What canſt thou ſay for thy ſelf, why thou ſhouldſt not wholly that Day give thy ſelf to his Service? *Laſtly*, If thou wilt learn how to ſerve him as a good Scholar, he teaches thee an admirable Way, both by Rule and Example. *Firſt* by Rule, Thou ſhalt do no manner of Work in it: Then by Example, He made the whole World in ſix Days, and he reſted the ſeventh: wherefore he bleſſed it.

Seeing God thus commands thee by his Power, perſwades thee in his Mercy, and teaches thee, both by

by Rule, and his own moſt gracious Example, how canſt thou be ſo void of Grace, nay, of Reaſon, as not to obey ſo juſt a Maſter? ſo merciful a Father? ſo gracious a Teacher? If thou make not a Conſcience of keeping this Day, howſoever a dull Security may poſſeſs thee to flatter thy ſelf, thou indeed makeſt Conſcience of nothing. For I am perſwaded, if thou canſt diſpence with thy ſelf to prophane this Day, either for thy Profit or Pleaſure, thou wilt not ſtick, upon the like Occaſion, to break all the reſt of the Commandments one after another.

There-

Therefore, for Chriſt's ſake, be watchful, that the Devil deceive you not, and that none of his Inſtruments draw you away from this Day's Duty. He is always buſie and ready at Hand to draw thee away from God, but this Day, without doubt, he doubies all his Forces; he will provoke thine Eyes to ſleep, he will ſend Heavineſs and Dulneſs to thy Heart, and perhaps Pain to thy Body, if he can ſo far prevail: any Sleight, any Trick to ſtay thee from God's Houſe, and from the Congregation of his People, he will ſurely uſe, and he will ſometimes do it with religious Pretences, as to pray

pray at home, read a Sermon, ſtudy the Scripture, and to ſpend the Time in ſuch Chriſtian Exerciſes as are infinitely good at other times. But I once heard a religious Preacher affirm, (and I believed him) That thoſe who had Ability of Body to go to Church, and yet out of any evil Diſpoſition (for good it can hardly be) abſented themſelves, though they prayed, they were not heard.

It behoves thee by how much greater his Practices are againſt thee that Day, ſo much the more to fortifie thy ſelf againſt him: At no hand let him ſtay thee from the Church, there GOD hath

hath promiſed to be preſent, and there he is. Dareſt thou then, ſilly Wretch, abſent thy ſelf from him? I know thou dareſt not. Go then with a Heart prepared to pray, by Prayer; and going, meditate on God's great Mercies in the Creation of the World, his great Mercy in Redeeming it, and mingle with thy Meditation Prayers, that may apply theſe great Bleſſings to thy ſelf.

So approach and enter, with reverend and fervent Zeal, the Houſe of GOD, and throwing away all Thoughts, but ſuch as may further the good Work thou art about, bend thy Knees and Heart to God, deſiring of

of him his Holy Spirit, that thou may'ſt join with the Congregation in zealous Prayer, and earneſt Attention to his Word preached. And though perhaps thou heareſt a Miniſter preach, as thou thinkeſt, weakly, yet give him thine Attention, and thou ſhalt find that he will deliver ſomething profitable to thy Soul, either that thou haſt not heard before, or not marked, or forgotten, or not well put in Practice. And it is fit thou ſhouldeſt be often put in Mind of thoſe things concerning thy Salvation.

Thus if thou ſpend thy Time at Church, thou wilt be ready to give thy ſelf

to meditate on the holy Word thou haſt heard, without which, truly hearing profiteth little. For it is with the Soul as with the Body, though Meat be never ſo wholſome, and the Appetite never ſo great, yet if any ill Diſpoſition in the Stomach hinder Digeſtion, it turns not to Nouriſhment, but rather proves more dangerous. So the Word, if after hearing it be not digeſted by Meditation, affords no nouriſhment to the Soul. Therefore let the Time thou haſt to be abſent from Church, be ſpent in praiſing God, praying to God, and applying to thy ſelf what thou haſt heard. If thou haſt heard a Sin re-

proved

proved that thou art guilty of, take it for a Warning, do it no more. If thou heareſt of a good Action which thou haſt overſlipt, ſtrive to recover Time, and reſolve to put it in Execution. Thus by practiſing what thou heareſt, thou ſhalt bind it to thy Memory, and by making it thine own, make thy ſelf moſt happy.

Learn of *Iſaiah*, the true Obſervation of the Sabbath: *If thou turn away thy Foot from the Sabbath, from doing thy Pleaſure on my holy Day, and call the Sabbath a Delight, the holy of the* LORD, *honourable, and ſhalt honour him, not doing thine own Ways, nor*

finding thine own Pleasure, nor speaking thine own Words: Then shalt thou delight thy self in the LORD, *and I will cause thee to ride upon the high Places of the Earth, and feed thee with the Heritage of Jacob thy Father; for the Mouth of the* LORD *hath spoken it*, Isa. lviii. 13, 14.

It is a Wonder to see how often God hath commanded this one Commandment, and yet how slack we are to keep it. *Exod.* xxxi. from the 12*th* Verse, is all commanding this: Again, in *Exod.* xxxiv. 21. and divers Places more.

Learn then to prepare thy Heart

Heart early for this Day, which if thou obſerveſt well, God will bleſs thee and thy Labours all the Week. Thus far I have endeavoured to exhort thee to thy Duty towards God.

XII.

Of which, the Honour due to thy Parents is ſuch a Part as cannot be ſeparated, for God commands it; *Honour thy Father, and thy Mother*, as the firſt Commandment of the ſecond Table; as, *Thou ſhalt have none other Gods but me*, is of the firſt: Idolatry being the greateſt Sin againſt God, and Diſobedience to Parents, being the Ring-leader in Sins againſt Man, we are firſt warned of

them, as if in caſe we ſhould fall into them, it were too late to avoid the other. For if we once become in Heart Idolaters, it will be no hard matter to bow down to an Image, to abuſe God's holy Name, and to prophane his Sabbath: So if we dare diſobey good Parents, at that Breach, Theft, Murther, Adultery, Falſeneſs, Covetouſneſs, eaſily enter.

Nay, I dare ſay, if thou breakeſt either of theſe Commandments, thou breakeſt all both of the firſt and ſecond Table: For as thou canſt not be idolatrous without breaking all the reſt; ſo thou canſt not be a diſobedient Child, but thou art

art a Murtherer, a double one, *First*, of Nature in thy ſelf, which if thy wicked Purpoſes do not ſmother, will, of it ſelf, break forth into that Duty. For an Example. The Story of *Eneas* ſhews how much it was obſerved by him, that received not the Commandment from God's own Mouth, as did the *Jews*; yet he expoſed himſelf to all Dangers, rather than he would forſake his Father. *Secondly*, Thou art a Murtherer of thy Father, who, having ſtored up all his Joy in thee, hath, by thy Diſobedience, brought his Grey-head with ſorrow to the Grave: which God forbid.

And what difference, ſhall I ſay, is there between a diſobedient Child, and an Adulterer? the one forſakes her, by whom he giveth Being unto others; The other deſpiſeth thoſe from whom he had his own Being. Truly this is a fearful Adultery, and Sin is a crafty Strumpet, ſhe will allure thee, and delude thee.

Again, in being Diſobedient, thou art a Thief, an impudent Thief; for thou doſt not only ſecretly Steal, but openly detain the Honour, Reverence, and obedient Duty, which all the World can witneſs is thy Father's.

And how wilt thou avoid being a falſe Witneſs? Will

not

not one Sin draw on another? Wilt not thou be ready to excuſe thy unnatural Obſtinacy, by throwing calumnious Aſperſions on thy Parents, giving thy Tongue leave to lie againſt thy Conſcience?

And *Laſtly*, (Oh horrible!) how eaſie a Step is it to covet what thou thinkeſt thy Parents Life too long detains from thee.

Thus thou ſeeſt, in being Diſobedient thou breakeſt ſix Commandments; from which Outrage, I beſeech Almighty GOD preſerve thee, and give thee Grace to be obedient to him, and to thy Parents. I am ſure thou

haſt a Father, who will never command thee any thing contrary to the Commandments of GOD. Therefore I have no need to ſpeak to thee, how far a Father ought to be obeyed: But humbly deſire of GOD to continue him in his good Purpoſes, with long Life, that he may bring thee up in the Fear of the Lord, and to give thee a Heart ready to embrace all religious Learning.

XIII.

The next Duty, equal to this, thou muſt perform to all the World in general: *Do to all Men as thou wouldeſt they ſhould do unto thee.* This is the Commandment

mandment our Saviour gives us, *Love one another*: By this we shall be known to be his, if we *Love one another, as he hath loved us.*

Yet of all that is commanded us, there is nothing more contrary to our wicked Nature, than this loving our Neighbour as our selves. We can with ease envy him if he be rich, or scorn him if he be poor; but love him! nay, the Devil hath more Craft than so. It were hard for him, if Men should once begin to love one another: Therefore he useth all his Art to stir up Dissention among as many as he can, and to mix Love with Dissimulation.

To

To avoid this, conſider well, that GOD is the Author of Peace and Love, and that Strife and Contentions proceed of the Devil. Then if thou beeſt the Child of GOD, do the Works of GOD, love thy Neighbour as he hath commanded, leſt thou provoke our bleſſed Saviour, when he ſhall ſee that Mark of the Devil, Malice, in thee, to ſay, as once to the unbelieving *Jews*, *You are of your Father the Devil, and the Luſts of your Father ye will do*, Joh. viii. 44.

Take heed therefore thou offend not God thus grievouſly, leſt he ſhould diſ-

claim

claim thee as none of his, becauſe thou loveſt not thoſe that are his.

This, if well weighed, were enough to make every Man Charitable, were it only for fear of hating thoſe whom God loves. But to believe or judge that God ſhould hate where thou doſt, were ſuch an impious uncharitableneſs, as a good Chriſtian muſt needs tremble at. God hath given thee no Authority to judge any Man, but hath commanded thee to love thine Enemy: *Love your Enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you, that you may be the Chil-*

Children of your Father which is in Heaven, Mat. v. 44, 45.

A Man may find Ways enow to poſſeſs the Devil of his Soul, but none with leſs Pleaſure to himſelf than this; he may ſell it, as did *Judas*, to ſatisfie a covetous Deſire; he may loſe it, as many a lazy Man does his worldly Eſtate, becauſe he will not trouble himſelf to look over an Account of his Fortune, he ſinks e're he thinks of it; ſo fares it with a negligent Chriſtian. *Thirdly*, He may pawn it, like a fooliſh ſpendthrift, who pawns that which ſhould keep him all his Life, to purchaſe a gay Toy, which ſhall ſerve him a Day or two: So doth he that

that pawns that rich Jewel his Soul to the griping Uſurer the Devil, for Pleaſure; haply he means one Day to redeem it, but runs on his ſelf-pleaſing Courſe, till the Uſe hath devoured the Principal, and his unmerciful Creditor hales him to a Dungeon, where he has time for ever to bewail, not only his preſent Miſery, but the Loſs of infinite Happineſs.

Theſe things are ſtrange enough, that a Man ſhould ſell an Eternity of Joy for Wealth, or ſleep away the Time wherein he might make ſuch a Purchaſe, or pawn an ineſtimable Treaſure for things not worth Eſteem. But yet they are all

all better than he that gives away his Soul for nothing, as doth the envious Man. The Covetous get Riches; the Slothful, Eaſe; the Wanton, Pleaſure; but the Hater of his Brother gets nothing (no not in preſent) but Torment, Fretting, and Vexation: He is not the Fatter for his Meat, nor doth he reſt though he Sleep; yet he for whom, or againſt whom he thus racks his Spirit, haply Eats, Sleeps, and laughs at his Envier's Folly, or peradventure pities him.

The more eaſily to avoid this Sin, conſider well the Diſadvantages of it. Read in the firſt Epiſtle of St. *John*,

John, Chap. iii. 14, 15. and in Chap. iv. ver. 8, 20. Read the 13*th* Chapter of the firſt Epiſtle to the *Corinthians*; there St. *Paul* ſhews, that without Charity, even ſpiritual Gifts are of no Worth. As the want of it brings infinite Miſery, ſo the Poſſeſſion infinite Joy. By Charity we perform our Saviour Chriſt's Commandment, who often requires this of us; as if he ſhould ſay, I have ſatisfied my Father for all the Commandments that you have broke: Now your Task is eaſie, I leave you nothing to do, but to *love one another*, do this, and you do all. By it we fulfil the Law, *Rom.* xiii. 8, 10. By

it

it we abide in the Light, 1 *Joh.* ii. 10.

Is it poſſible, when all theſe are well weighed, that any Man ſhould be ſo mad as to bear an uncharitable Heart about him, or ſo Foolhardy as to harbour a Spleen that ſhall hazard his Salvation? Can we be ſo cruel to our Selves, as to deny Chriſt one Commandment? For all his Love to us, he requires but this Teſtimony of our Love to him, which we cannot chooſe but perform if we love him. Therefore take heed, if thou feel any Malice toward thy Brother, be ſure thy Heart is not upright toward God. So root it out from thy Heart, that no

no ſting of it be left; for it will grow faſter than *Jonah*'s Gourd.

Anſwer me not with, Fleſh and Blood cannot do this: I know it. But if thou deſire God to give thee his holy Spirit, thou ſhalt be ſtrong to ſuffer, and ready to forgive. Thou muſt not in any thing be ſubject to the Fleſh, for the Wiſdom of the Fleſh is Death. But always make the Spirit thy Guide; for there is Life and Peace.

The Devil would deſire no greater Advantage than that thou wouldſt truſt thy Soul to the Diſcretion of thy corrupt Fleſh, he would ſoon

inveigle that to betray thee. But when thou haſt put thy ſelf under the Spirit, ſubmitting thy Will to the Will of God, he is no more able to hurt thee.

The next Excuſe I would take from thee, is a very fooliſh one, but ſo common, that I fear you may happen on it, and that is this: If I ſhould ſuffer Wrongs patiently, what will become of my Reputation? what will the World ſay? Truly (if you remember) Chriſt hath ſuffered more for you, than it is poſſible for you to ſuffer, yet he never reviled any of his Enemies, nor ſtruck his Perſecutors, but prayed for them. And his Example teaches

teaches all that love him to do the like. He wills you to turn the left Cheek to him that ſmote the right, to give to him that takes from you, and to go with him that compels you.

But theſe are ſtrange Rules for a generous Spirit in theſe Times; nay, ſure, if I be ſtruck, I muſt ſtrike again, elſe I am a Coward. Indeed, as for giving, if it were to one that would deſire it at my Hands, I had rather give a Fragment of my right, than go to Law; but if he will not ſue to me, I'll ſpend all I am worth e're I yield: Or, I would go out of my Door to ſhew a Man his Way, but I would fain

fain ſee, who could compel me. Ay, indeed, this is of the right Strain; but now look with a conſiderate Eye upon this Cuſtom of the World, and the former Commandment of Chriſt, and thou ſhalt find them juſt oppoſite.

Therefore take heed, and ſet it be thy chief Care, never to prize thy Reputation with Men equal to the Salvation of thine own Soul. But if thou deſireſt to keep thy Credit unblemiſhed, ſerve God with an upright Heart, and do nothing to any Man that thou wouldeſt not be content he ſhould do unto thee. Open thy Hand to the Poor accord-

according to thy Ability; meddle not with other Mens Affairs, but where thou may ſt do good; and haſt a Call to it. And if it be in thy Power to hurt thine Enemy, let it paſs, do him Good if thou canſt, and boaſt not of it; he that ſees thee in private, will openly reward thee.

Laſtly: Let thy Heart be kept always in Awe of this want of Charity, by continually remembring, that thou haſt of thy Saviour no other Form of Prayer to deſire Forgiveneſs for thy ſelf, than that wherein thou covenanteſt to forgive others. All the other Petitions we preſent unto God abſo-

abſolutely, only this is conditional, *Forgive* us, *as* we *forgive* others. Our Saviour hath taught us no other Way to deſire it, and in the 18*th* of St. *Matthew*, he ſhews, God will no otherwiſe grant it.

Sine fine finis.